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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE VEDIC MAGAZINE

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Your Review seems to be a journal of striking excellent and I heartily congratulate you upon it. I wish we had more journals of this kind in the country.

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BY R. PALIT

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GANESH & Co,

Publishers, Madras.

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प्रेम कांगड़ी
गुरुकुल कांगड़ी

THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. III. | CHAITRA 1966. | No. 10.

Kalidasa's Minor Characters.

SARVADAMANA.

THE marvellous beauty of the character of Sarvadamana, the son of Dushyanta and Shakuntala, after wards known as Bharata, is painted in a few words. This sturdy little fellow is introduced to us in the last Act of the drama of Shakuntala and is represented as tearing, "in boisterous sport"—the tender mane of a young lion, whom he has compelled to leave "the half sucked dug" of its mother. Dushyanta, returning from a hunting expedition, pays a visit to Kashyapa's holy grove, and there he beholds the mighty child" "in splendour resembling the blazing fire and endued with great energy." Suddenly the King's heart is overcome with tender emotion, and he feels strangely moved at the sight of the young hero. Similar emotions also fill the breasts of Shri Rama and Pururavas when they are face to face with their unknown sons for the first time. For,

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"Such are the bonds that knit the hearts of men
And such the sympathies that nature prompts
When to the rising sun the flow'r expands
And melts the moon-gem in the lunar ray."

And Dushyanta is wrapt in amazement at the courage and fearlessness of the boy who braves the fury of the lioness and drags her whelp along with him by force.

And at this time Dushyanta's eye falls upon the outstretched hand of the "young warrior" which exhibits one of those mystic marks which indicate universal dominion, and the king of kings concludes that the child must be the offspring of some mighty monarch. Yet his heart suspects, and although he wishes to embrace the child, he dares not own him as his own. But a miraculous incident clears up the mystery, Dushyanta recognises Sarvadamana as his son, and embraces him with paternal affection.

Sarvadamana is an admirable sketch, a masterpiece. The dramatic beauty of this character forms a picture by itself, and we can conceive nothing lovelier, manlier or more heroic than that. The boy's presence of mind, his inexorable self-will, his lofty determination, his daring audacity, his high disdain, his unshrinking fortitude, his fearless behaviour and his keen spirit of competition and triumphant tone, combined with the playfulness and innocence of a little child, are all brought before us with absolute truth and vividness, and augur a great and glorious future for "the crescent moon of Hastinapur." And how true is this picture of a young Kshatriya warrior! How fit! How appropriate! For,

"The lion cub soon tames the forest herds
Eagles quite young control the feathered tribe
Kings are in boyhood monarchs, and endowed
With powers inborn to rule the race of men."

Alas! for Aryavarta, the land of heroes and saints! where are those noble Kshatriyas gone?

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Child heroes have always been the *favourite* characters of old Aryan poets. "In them is exhibited the high promise of the future, the crown and flower of true manliness and heroic energy." Such are Rama and Lakshmana defending the hermitage of the sage Viswamitra against the attacks of "the rangers of the night," such are Lava and Kusha, "the mighty twin-born of Ayodhya's luckless queen," fighting the invincible armies of imperial Raghuraj, near the hermitage of Valmiki, "the morning star of song," such again is is Abhimanyu, "Subhadra's mighty child," who, single-handed, braves the fury of the combined hosts of Suyodhana and his allies and stems the rising tide of war, on the plains of Kurukshetra; and last, but not least, the wonderful and mighty "divine child of Devaki," who drags the tyrant Kansa from his blood-polluted throne, breaks the back of iniquity and establishes the rule of righteousness (Dharma) throughtout the world. Such also are Sarvadamana, and Ayus, and Chandraketu, and Dhruva and Prahlada.

But the grandest and sublimest picture of a child hero ever painted is that of Kusha, the son of Rama and Sita, drawn by the master hand of the great Bhavabhuti in the sixth Act of his immortal Uttara Charita.

"What lofty daring does this youth display!
What brave defiance sparkles in his eye!
He seems to hold confederated worlds
As grass to trample on; he shakes the earth
With his proud tread, and though of tender years
He shines of mountain stature. Is he mortal,
Or is it the spirit of valour that assumes
A mortal form?

SURELY,

"In every look and act, these youths display
The majesty that would become an empire
Upon their forms has nature set the signs
Like rays of light within a costly gem
That indicate such glorious destiny
As should alone to heroes' sons pertain."

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Prof. Wilson, the illustrious author of "The Theatre of the Hindus" makes some significant remarks about these child-heroes. Commenting on the Uttara Rama Charita he says: "Besides the felicitous expression of softer feelings, this play has some curious pictures of the *beau ideal* of heroic bearing, and of the duties of a warrior and a prince. A higher elevation can scarcely be selected for either. The true spirit of chivalry pervades the encounter of the two young princes,* and the quiet devotedness with which Rama sacrifices his wife and domestic happiness to the prosperity of his subjects, is a worthy counterpart to the immolation of natural affections to public interest, which is so frequent in the early history of Greece."

Further he says: "In this drama some brilliant thoughts occur, the justice and beauty of which are not surpassed in any literature. The comparison of Chandraketu to a lion's cub turning to brave the thunderbolt is one of these; and there are several other pictures of true heroism and martial greatness."

CHITRALEKHA.

Chitralekha is a friend and companion of the nymph Urvasi. She is "a denizen of heaven," "an etherial sprite," "a daughter of the sky," as the poet calls her, and yet she is not without human feelings and human affections. Chitralekha is to Urvasi what Priyamvada is to "the adopted daughter of the sage Kanwa." In fact, Chitralekha and Priyamvada seem to a casual observer to be cast in one and the same mould. They are both tender and sympathetic, both bright and cheerful. Both of them love their friends, the heroines, dearly, and both exert themselves to promote their happiness and welfare. But careful scrutiny will reveal that Priyamvada and Chitralekha are not mere copies of each other, but possess distinct individualities of

* Lava and Chandraketu.

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their own. Chitralekha is less witty, but more imaginative; less bright, but more intelligent. Besides this, Chitra lekha has "a sure eye for the moral picturesque," for the beautiful and sublime in nature, and is somewhat "poetically inclined." How beautiful, for instance, are her descriptions of the royal palaces of Pratishthana at the confluence of the sacred rivers at Prayaga.

"Behold where meet
Ganga and Yamuna! in the bright mirror
Of the broad waves, the palace of the king
The crest-borne gem of Pratishthana views
Complacently its own reflected glory."

And again,

"We are there. Behold it,
White gleaming in the moon-light, whilst below
The Yamuna's blue waters wash its foot:
Like the snow-tufted summits of Kailash
Rising in radiance from their bosky base."

Then, again, how charming and appropriate is her description of the hero waiting for the heroine.

"He waits thy coming to display his beauty
With undiminished brightness, like the moon,
That newly-risen, expects awhile his bride
The soft moonlight, ere he put forth his radiance."

Chitralekha possesses one other peculiar characteristic, which is wanting in Priyamvada. It is her prophetic vision, "her power of bringing absent objects to her view," whenever she desires "to learn some tidings of her absent friends" or to look into the dim and distant future. But this is a divine attribute, a supernatural power, which a wise and merciful Providence, in His infinite wisdom and mercy, has shut out "from the mortal man"; for, although, this vision of the future might be a blessing to the celestials whosoever they be, it would be "a veritable curse to the children of man" for whom "sufficient unto the day is the evil thereof," and whose loads of sin and sorrow make

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the past and present equally anxious and cheerless. And yet this gift, which is Chitralekha's special possession and forms part of her heavenly nature and celestial origin, is not an unmixed blessing to her. It oftentimes makes her miserable and cheerless, and causes all her sorrow and her pain.

And it is this fatal power that reveals to her the real state of things when Urvasi is, through her own indiscretion, transformed to a slender vine in the groves of Kartikeya. It is again this same "fatal gift of sight" which brings to her view the frantic and disconsolate Pururavas, roaming through the woods in search of his lost bride. And in an agony of heart Chitralekha looks up like one in deep despair and "unburdens her sinking soul with a song."

The swans along the stream that sail
A fond companion's loss bewail
With murmuring songs they soothe their grief
Or find from tender tears, relief.

How sad! How pathetic! How full of genuine poetry and lyric sentiment! Yet, how true to nature and how tenderly expressive of her own softer feelings! For, Chitralekha is immensely tender hearted and incapable of bearing the pangs of separation from a beloved object; and she pines away during the absence of Urvasi and is utterly cheerless. Replying to Sahajanya who asks about the cause of her distress, she simply says "I have not shared the vernal sports, my Urvasi away." What a pure and disinterested love we have here! It is such love that refines and elevates the nature of man; it is such love that illumines the soul and freshens up the heart; and it is such love again of which the poet has said.

"Love is heaven,
And heaven is love."

Verily, "a thing of beauty is a joy for ever" and such is the character of Shakuntala and of Urvasi, of Priyamvada & of Chitralekha. They constitute the charm.

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and glory of Kalidasa's immortal works, and shed an undying lustre, not only on their own creator, but on the whole human race of which they are such excellent aud such glorious types.

PARIVRAJIKA.

The Parivrajika is a female Buddhist ascetic and a companion of Dharini, the senior queen of Agnimitra. She is a pious, pure-hearted and high-souled lady, and is held in great veneration by the King, the Queen and all the other members of the royal household. Besides this, she is an accomplished scholar of superior abilities and attainments, speaks Sanskrit, is well versed in the fine arts, particularly music, vocal and instrumental, and is an expert in dancing.

And this reverend lady is appointed judge by the king Agnimitra, when a dispute about superiority in skill arises between Ganadasa and Haradatta, the two professors of dancing who train court damsels. And as she enjoys a high reputation for honesty, impartiality, intelligence and truthfulness, the learned professors gladly accept her as an arbitratrix and express their willingness to abide by her decision. "Reverend lady," they say, "you are impartial; you ought to pass judgment on our merits and demerits."

And the Parivrajika is, by all means, a fit person to sit in judgment over the skill of these learned men, as she possesses a perfectly judicial frame of mind and is trusted by all. And she shows at the very outset that she is determined to be strictly impartial; for she would not decide in favour of "the man who can perform excellently in person," nor give the palm of victory to him who possesses the power of communicating his skill to others. "He, who possesses both these excellences, is worthy of being placed at the head of teachers." But when the question of seniority arises, she decides in favour of

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Ganadasa, the older man, and her impartial verdict is unanimously accepted by all. But it is her final judgment in regard to Malavika's performance that shows the real intelligence and critical acumen of the venerable Parivrajika. She gives her opinion in the following choice expressions :—

"All was blameless and in accordance with the rules of art : for the meaning was completely expressed by her limbs which were full of language, the movement of her feet was in perfect time, she exactly represented the sentiments; the acting was gentle, being based upon the measure of the dance; in the successive developments of the acting, emotion kept banishing emotion from its place; it was a vivid picture of a series of passions."

This fine judgment based upon a nice discrimination and an intelligent appreciation of real merit pleases all, but none more than the learned Ganadasa, the revered teacher of the accomplished Malavika.. He, in a fit of agreeable surprise, exclaims :—"Then I am in truth a professer of dancing. The learned know that training of a teacher is faultless, when it does not become black in the presence of the wise, even as gold tested in the fire."

The Parivrajika is not only a great art-critic, but also a great story-teller. Whenever the queen Dharini feels indisposed, or finds time hanging heavily on her, she invites this saintly and learned lady to amuse her with stories of all kinds. And she is a poison-doctor besides. When the Vidushaka pretends to be bitten by a snake and shows her the marks of its bite on his finger, she prescribes the following remedy :—"The best remedy for that is excision of the bitten part; let that remedy be adopted in this case. The excision of the bite, or its cauterization, or the letting out of blood from the wound; these three are the prescribed expedients for saving the lives of men, who are bitten by snakes, but they must be employed immediately."

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But these acquisitions do not exhaust the varied accomplishments of the learned Parivrajika. She is equally well versed in the art of decoration, called *cosmetic*, and is requested by the queen Dharini "to give a specimen on the person of Malavika of the style of wedding adornment followed in Vidarbha." Accordingly the learned lady decks out the damsel in splendid style, which speaks volumes in favour of the Parivrajika's varied gifts.

Such, then, is the Parivrajika, the most erudite and accomplished female character in the plays of Kalidasa; and if drama is really "a mirror of contemporary history," as M. Taine calls it, we may fairly conclude that the women of India, in the days of Vikram and of Bhoja, were fully as learned and accomplished as their sisters in any age or country of the world. Surely, the Parivrajika is a person of whom any nation may well be proud; and she sheds an undying lustre on the holy land that gave her birth.

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The Social Organism

VI

THE SPIRIT OF VEDIC VARN VYAVASTHA AND MODERN THOUGHT.

WE think we have made it abundantly clear that so long as society is not re-organised on the lines indicated in the Veda Mantra which we are expounding anarchism, extreme socialism, and other forms in which social discontent vents itself will continue and society moving as it is towards plutocracy, meglomania, and mamon worship will some day find itself swept into the whirlpool of anarchical miasma and be lost. A terrible revolution may some day convulse the Western world and either re-adjust the balance of economic and social forces or create for all time a pandemonium too horrible to contemplate without fear and trembling. That in Europe there is an appalling mass of wretchedness, misery, grinding poverty, abject indigence, naked lewdness, dreadful crime, and pitiable insanitation is not denied by even the most devoted exponents of modern civilization and the most enthusiastic believers in the future of European nations.

"What profit it" asks Professor Huxley pertinently, "to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of Pauperism is eternally to tear his very vitals and keep him on the brink of Destruction. Again he says !

Any one who is acquainted with the state of the population of all great industrial centres whether in this or other countries, is

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aware that, amidst a large and increasing body of that population, *la misere* reigns supreme. I have no pretensions to the character of a philanthropist, and I have a special horror of all sorts of sentimental rhetoric; I am merely trying to deal with facts, to some extent within my own knowledge, and further evidenced by abundant testimony, as a naturalist; and I take it to be a mere plain truth, that throughout industrial Europe, there is not a single large manufacturing city which is free from a vast mass of people whose condition is exactly that described, and from a still greater mass who, living on the edge of the social swamp are liable to be precipitated into it by any lack of demand for their produce, *and, with every addition to the population, the multitude already sunk in the pit and the number of the host sliding towards it continually increase.*"

"Here we have" as Benjamin Kidd very rightly says "not the utterance of a fanatic, but the matured deliberate opinion of that leader of science in England, who, perhaps, more than any of his contemporaries has insisted that he has made it the highest aim and the consistent endavour of a lifetime to bring us to look at things from the point of view of reason alone."

It is also recognised that the cause of this misery is the denial of equal opportunities of advancement to what are called the lower classes. Says Benjamin Kidd:

"It may be remarked that over no other question is the struggle between the old spirit and the new likely to be more severe and prolonged than over this question of education. It is in reality one of the last principal strongholds of the retreating party. It is not yet clearly perceived by the people that there is not any more natural and lasting distinction between the *educated* and the *uneducated* classes of which we hear so much now-a-days, than there has been between the other classes in the past. Citizen and slave, patrician and plebian, feudal lord and serf, privileged classes and common people, leisured classes and working masses, have been steps in a process of development. In the "educated classes" and the "uneducated classes" we have only the same distinction under a subtler and even less defensible *form; for the right to education in its highest forms now remains largely independent of any other qualification than the possession of mere riches to secure it; it constitutes, in fact, one of the most*

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exclusive and at the same time one of the most influential, of the privileges of wealth."

The same thinker dreams of a time when all the people will be brought into the rivalry of life, not only on "a footing of political equality, *but on conditions of equal social opportunities.*" and the fullest scope will be allowed "*for the development of the personality of the individual, and the wisest possible range of opportunity to follow wherever his powers and abilities lead him.*" He also acknowledges that the *fund of altruism*" or what would in Vedic parlance be called the supremacy of the Brahamanic element, alone can undermine the position of the power holding classes. We do not agree with him in the view that there is at present a developmental movement whereby the people are being slowly brought into the rivalry of life on equal conditions. The fact seems to us to be that the trend of what is called western civilization has persistently been towards plutocracy. Beer and Peer, Bug and Boni face carry the day everywhere. A writer in the current number of the "Nineteenth Century and After" thus describes the party of progress in England which stands for democratic ideals !

"The Liberal party is a party which is guided not by an aristocracy of birth but by *an aristocracy of wealth*, and which never ceases to boast of its virtues, its righteousness, its pure motives, and its lofty ideals. In reality the Liberal Party is a party which has elevated political hypocrisy and cant to a fine art, and which pursues and has always pursued a policy which is directed partly by the obstinate ignorance of bookish and conceited doctrinaires, who supply the much needed cloak of scientific justification for the *policy of sordid Mammonism.*"

The picture is doubtless overdrawn for the painter is a political opponent but there can be little doubt that men with long purses are honored and raised to the

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peerage as often by the "party of progress" as by "jingoes" and "Tories." The tendencies of modern civilization have been admirably summed up in M. Well's remarkable novel *Yono Bungay*. The following quotations from it will give the reader an insight into the rotten condition of European Society.

"I like to know what sort of trading is'nt a swindle in its way. Everybody who does a large advertised trade is selling something common on the strength of saying it's uncommon. Look at Chickson—they made him a baronet. Look at Lord Radnone, who did it on lying about the alkali in soup! Rippin! alas! those were of his too!"

Again.

Yes, I thought it over—thoroughly enough—Trade rules the world. Wealth rather than trade. The thing was true, and true too was my uncle's proposition that *the quietest way to get wealth is to sell the cheapest thing possible in the dearest bottle*. He was frightfully right after all. *Pecunia non olet*, a Roman emperor said that."

And again.

"Your modern commerce is no more buying and selling than sculpture. *It's mercy its' salvation it's reserve work*! It takes all sorts of fallen commodities by the hand and raises them, cash is'nt in it. You turn Water—into Yono-Bungay."

And again

"I saw the statesmen without their orders and the bishops with but a litte purple silk left over from their canonicals, inhaling, not incense but cigar smoke. I could look at them all the better because for the most part they were not looking at me but at my uncle, and calculating consciously or unconsciously how they might use him and assimilate him to their system, *the most unpremeditated, subtle, successful and aimless plutocracy that ever encumbered the destinies of mankind. Not one of them, so for as I could see, until disaster overtook him, resented his lies, his almost naked dishonesty of method, the disorderly disturbance of this trade and that, caused by his spasmodic operations.*"

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Mr. Herbert Spencer also lays his finger on the plague spot in Western civilization when he says :—

For if the desire for that homage which wealth brings, is the chief stimulus to those striving after wealth, then the giving of this homage (when given, as it is, with but little discrimination) is the chief cause of the dishonesties into which these strivings betray mercantile men. When the shopkeeper, on the strength of a prosperous year and favourable prospects, has yielded to his wife's persuation, and replaced the old furniture with new, at an outlay greater than his income covers—when, instead of the hoped for increase, the next year brings a decrease in his returns—when he finds that his expenses are out-running his revenue; then does he fall under the strongest temptation to adopt some newly-introduced adulteration or other malpractice. When having by display gained a certain recognition, the wholesale trader begins to give dinners appropriate only to those of ten times his income, with other expensive entertainments to match—when, having for a time carried on this style at a cost greater than he can afford, he finds that he cannot discontinue it without giving up his position; then is he most strongly prompted to enter into larger transactions, to trade beyond his means, to seek undue credit, to get into that ever complicating series of misdeeds which end in disgraceful bankruptcy and if these are the facts then *it is an unavoidable conclusion that the blind admiration which society gives to mere wealth and the display of wealth is the chief source of these multitudinous immoralities.*

Yes the evil lies deeper than appears-draws its nutriment from far below the surface. This gigantic system of dishonesty, branching out into every conceivable form of fraud, has roots which run underneath our whole social fabric, and, sending fibre into every house, suck up strength from our daily sayings and doings ... ...

... ...

We are all implicated. We all, whether with self approbation or not, give expression to the established feeling. Even he who disapproves this feeling finds himself unable to treat virtue in threadbare approval with a cordiality as great as that which he would show to the same virtue endowed with prosperity. Scarcely a man is to be found who would not behave with more civility to a knave with broad cloth than to a knave in fustian ... ... *and so long as imposing worthlessness gets the visible marks of respect while the disrespect for it is hidden, it naturally flourishes.*"

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The remedy which Spencer proposes for this scandalous state of affairs is the same which the *Veda* lays down viz the establishment of Brahmanic predominance in society and the relegation of the Vaishya element to its proper and legitimate position. Says he :—

"When wealth obtained by illegitimate means inevitably bring nothing but disgrace—*When to wealth rightly acquired is accorded only its due share of homage while the greatest homage is given to those who consecrate their energies and their means to the noblest ends; then may we be sure that, along with other accompanying benefits, the morals of trade will be greatly purified.*

He might have added that the chief benefit that is to accrue from this radical change to our conception of the standard of honor and respectability is the wresting of political power from the grasp of greedy, grabbing, grasping, and grandiose plutocracy and the vesting of it in men of pure character who will have no motive for abusing it or for excluding any individual from facilities for the improvement of his position and the elevation of his status.

It will be seen that after ages of "progress all along the line," the "commending process of continual and onward development" and "the evolution of man and superman" a few philosophers and thinkers of the West have but dimly perceived the principle which the primeval Rishis preached to mankind in the beginning of creation and on the basis of which ancient sages and philosophers built up a magnificent social polity which will be the wonder and admiration of humanity till the day of dissolution. They worked out all the multitudinous details and framed laws for the guidance of society which without the intervent of socialism—the riotous dethronement of reason and the direct and flagrant contradiction of the basic principles of human nature and the dominating impulses and undeniably powerful instincts of humanity—efficiently secured the state from the perils of plutocracy, theocracy,

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mobocracy, ochlocracy, bureaucracy, and autocracy. The supreme power resided in men of intellect, character, and tried moral worth who were rescued from the corrupting influence of greed and avarice by the injunction that they were to keep aloof from filthy lucre and sordid pelf. The Yajur Veda says :—

इमन्देवा अप्रसन्नः सुश्रवं महते क्षत्राय्य महते जैत्राय महते जानराज्यायेन्द्रस्ये ॥

O ye learned man and virtuous! Proclaim that man with one voice your King—the President and Head of the State *who is just, impartial, well educated, cultured and friend of all.* In this way alone shall you attain universal sovereignty, be greater than all, to manage the affairs of the state, obtain political eminence, acquire wealth and rid the world of its enemies."

So the selection of the head of the state ought to rest with "learned and virtuous men" (Devas) and not with the hydra headed monster whose caprices, humors, and eccentricities have been responsible for so many tragic and doleful events in human history and are answerable for much of the misrule, confusion, and anarchy disgracing many democratic states or with the "multimillionaire" controlling the magnificent fourth estate" and floating bogus companies, sucking human blood and carrying on cheating on an extensive scale, without any fear of public censure, because the watchdogs of the state, the custodians of its morality and the guardans of its conscience, are lying at his feet chained and leashed, at times snarling and growling and pulling faces of comic fiecreness but never barking deep and loud. In ancient India laws passed by the popular chamber were not referred to an assembly consisting of aristocrats of birth and titled nobodies whose only qualification for participation in legislation was the accident of birth nor were they decided by a resort to referrender which is a high sounding term for appeal to the mob—the most vacillating and the least reliable element in society.

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They were revised by an assembly of righteous men who were well versed in Vedas, led pure and blameless lives, and consecrated their energies to the noblest ends (Vide Goutam sutras XI—19—24).

The ultimate judicial and legislative authority was a Sanayasi, that is a learned and virtuous cosmopolite of world-wide sympathies and a personification and apotheosis of altruism. In a note printed in these pages, about two years ago, we thus set forth the points of difference between the modern English system and the ancient Indian system.

"In ancient India there was no House of Lords to reverse the decrees of the lower House, to oppose all healthy reforms in laws, and to thwart effectually the will of the people. The chamber of hereditary Legislators is an element in the British constitution of which the ancients happily knew nothing. Again the chief qualifications for admission to the legislative assembly were learning, character and disinterested devotion to the service of humanity... ....The ancients believed that a man acquired the fitness to exercise power only when the personal or egotistic element had been eliminated from his public work.....consequently terms like "Party Government, Party Loyalty," "Opposition" and "Party Chief" were not understood by those sages. They did not look to the interests of a party or even a country, but to those of truth, equity and righteousness. Expediency never dominated their legislation, nor did "opportunism" influence the tenor of their enactments for the public welfare."

The distribution and adjustment of economic forces was also equitable and rational. Those who tapped the agricultural and industrial resources of the country were permitted to enjoy a lion's share of their earnings—they had of course, to contribute to the maintenance of the Brahmanic, the Military and the Shudric elements of society without whose active co-operation they could effect nothing as we have proved fully in our third article. But those who were unwilling or ill-qualified to expend their money with a view to promote trade and industry and thus increase

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the working capital and wages fund of the community were not permitted to inherit enormous wealth or big estates or if the patrimony had already descended to them were deprived of it by the State.

The following quotation from Swami Dayanand's "Light of Truth" will make our meaning clear.

"Supposing a family has only one child and that enters into a different class, who will then look after the old folks? Besides, the family line will die out. How would you provide for such cases?

Author—Neither will the old people be neglected, nor will the family line come to an end, because the State—the Political and Educational Assemblies—will provide them with children of their own class in exchange for their own children, hence, there will be no confusion or chaos in the society."

Again "By the application of this law! each class, being comprised of individuals who possess all the qualifications that are necessary for admission into it, is kept in a state of unadulterated purity, that is to say, no Kshatriya, Vaishya or Shudra is allowed to enter into or remain in the Brahman class. Similarly, Kshatrya, Vaishya and Shudra classes also remain unadulterated."

To some ears accustomed to cant and shibboleth this may sound unnatural, but thoughtful people must admit that the adoption of this principle provides the only rational solution of the social problem—the only escape from the licentious use of wealth—against which socialism is a protest—socialism with its inevitable accompaniments of the break up of family, the state control of all activities and the consequent loss of individual initiative, the reduction of human beings to heartless automatons moved by mechanical force rather than by motive force; the abolition of personal property, the sameness of arificially created conditions, and a denial or rather forcible deprivation of all the reward to which superior intellectual powers and moral qualities entitle. We think we have conclusively proved that the verse of the Purush Sukta an exposition of which we have attempted teaches the most rational, the most scientific, the most humane and the most natural method of social

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and economic government. The West is groping in the dark. India alone can by carrying aloft the torch of Vedic Learning illumine the Egyptian and Cimmerian darkness and rescue the devotees of a purely materialistic civilization from the wide gulf of hope-killing anarchy, and soul-devastating pessimism that yawns before them, save the head-long precipitance of the squeaking machinery of Western society, which is aimlessly whistling round and moving forward with break—neck speed, into the bottomless pit of destruction, dark and dread demolition, and thus complete the work so well begun by some of the foremost leaders of occidental thought whose attempt has terminated in a disaster because of their inability to present a complete and fully thought out scheme of social re-construction which is the supreme need of the times. It lacerates the heart of a true son of India to think that his brethren whose clear duty it is to vindicate the glory of their Motherland by preaching *her* mission to other contries and endeavouring to civilize the West which is in some respects barbarous are themselves being hypnotised by the charming sorceress of Western civilization in whose glossy tresses there lurks the deadliest poison and instead of reclaiming their misguided brethren are importing demonaic institutions like anarchy (which are working ruin in Europe into this hoary historical land sanctified by inspiring memories of holy sages that taught civilization to Egypt, Babylonia, Chaldea, Rome and Greece. We are convinced that India could be truer to her mission if instead of hopelessly involving itself in the maelstrom of politics it tried to regain its old position of the spiritual guide of humanity. Just as a particular social organism has its Varnas, so the human race has also the Brahmana, Kshatrya, Vaisya, Sudra component elements, each of which is constituted by a nation or group of nations. The Indian nation is a Brahman nation *par* excellence. What this means we shall explain at full length in our next article.

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THE THEORY OF VALUE

ITS IMPORTANCE—

THE theory of value is of very great importance, as its forms the back bone which supplies the central unity to the science of economics. Some economists under the influence of Bishop Whateley have even gone to the length of proposing the name of "Catallactics" for Political Economy, while others would call it by the name of the 'Science of Values' ; because they contend that the name "Catallactics" brings out more clearly the true nature and the scope of the science. Though no doubt it lays special emphasis on a very important aspect of the science, yet, as it throws its other aspects of coordinate importance into the back ground, the name is of very doubtful utility. As Mill has said, "it is nevertheless evident, that of two great departments of political economy, the production of wealth and its distribution, the consideration of value has to do with the latter alone, and with that alone only in so far as competition, not custom or usage, is the distributing agency. The condition and laws of production would remain the same as they are if the arrangements of society did not depend on Exchange, or did not admit of it." So, though the political economy cannot with accuracy be called the "Science of Value" the theory is *par excellence* a most important one. The whole fabric of the modern industrial world depends upon the theory ; and "every speculation respecting the economical interest of the modern industrial society implies some theory of value, the smallest error on the subject infects with corresponding error all over other conclusions." Therefore the theory of value occupies a very fundamental position of great importance in the domain of Economic Science.

But the very complexity and the gravity of the problem invests it with great difficulties. Forces that are

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working in determining and governing the values of commodities are so subtle and multifarious as to elude all analysis and yet they exercise far reaching influence in conteracting and modifying the forces of supply and demand. Morover the subject is very wide, embracing as it does almost all the problems of the complex economic society of the modern times, affecting and regulating the diverse tendencies of the economic forces at work. To compass the whole theory within the small scope of an essay is impossible ; and what is attempted in this paper is to give a barest outline of the subject, a working idea of the theory.

II. How does the problem arise ?

Before proceeding to discuss the problem of 'Value,' it would be better to understand how the problem arises. As long as an individual is self sufficient and can produce by his own unaided efforts all that he may require, the question does not arise. It is quite conceivable that there may exist a society composed of self-sufficient individuals, or of self-sufficing families. But gradually, in the early stages of the human advancement, the satisfaction of their wants is followed by the creation and development of newer wants. And with the increase of wants it is found that a man by himself alone is unable to provide for all his necessities; that the help of others becomes indispensable. This need of inter—dependence is further accentuated by the differences in the capacities of different individuals. Thus from "self-sufficiency" man drifts away towards specialization." Now arises the need for the division of labour. And with the division of labour the problem at once makes its appearance. On what terms is the exchange of commodities possible ; how much of one commodity should be given in exchange for a certain quantity of another ; in short, what must determine the value of a commodity in terms of another. The problem of value is, thus, concerned with the study of the causes and influences determining the

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value of a commodity in relation with a certain amount of another commodity.

III. Definition of value

The term "value" is a relative one. A commodity possesses no value *per se*. It has value in that it exchanges for a certain quantity of another commodity. Mill says that the value of a thing is the quantity of other things that can be obtained in exchange for it. But certainly value is not the quantity exchanged for. It will be more correct to say with Jevons that value is the ratio, in exchange ; *ie*. the ratio in which a certain quantity of one thing is exchanged for another. Nor is Jevons right, when he says that value expresses a circumstance of its exchanging in a certain ratio for some other substance. That is, a thing has no value except when it is about to be exchanged. It is wrong to suppose that value is of momentary existence. The mere fact of exchange cannot confer upon a thing valuableness. That a thing is *capable* of being exchanged is quite sufficient to vest it with value.

And nor is a definition of value-in-general possible. Mill says, in another place, that by the value of a thing is meant its general power of purchasing ; the command it gives over purchasable commodities in general. Now value being a relative term when we speak of the value of a thing the value of some other thing is implied. The question at once arises what that other thing is. In the popular mind the idea of money is associated with the value of a thing. But as Adam Smith says, "Money is the exact measure of values *at the same time and place.*" So money cannot be that other thing as time and place are both changeable. What is then that other thing ? It is the whole inventory of the national goods, as the question is rather aptly put by professor Nicholson. ? Do the purchasable commodities in general denote the whole material wealth of a Society. If so, should we say that the value of a coat has

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gone up or down when it exchanges for two maunds of wheat instead of one maund as before, and for one pair of shoes instead of three. Mill saw the difficulty but lightly tripped it over without making any serious attempt to find a solution. This is extremely vague. Prof. Nicholson criticises Mill's definition of value-in-general as useless and confusing ; and certainly no purpose is served by it. Morever the term "value" is relative. And a thing cannot possess value in general. It is as absurd to talk of a things' having value in general as to contend that an arithmetical number has ratio in general. The number 17 by itself has no ratio. The ratio of 17 varies with the variation in the number with which it is compared.

IV Requisites of Value

Thus the theory of value does not deal with value in its abstract and generalised form ; but in the words of Nicholson, the theory becomes an examination of the causes affecting the value of a particular commodity in terms of another commodity.

At this stage, the question arises, What gives value to a thing ; why should one thing exchange in a given proportion for another commodity, neither more, nor less ? Why does a man give a higher price for a horse and a lower one for wheat, and in certain cases nothing for water, although the utility of wheat and water is far greater than that of a horse under ordinary circumstances.

(A) Utility.

Obviously because that horse possesses greater utility to that man. But the word utility is rather ambiguous, and requires to be interpreted cautiously. Utility in one of its senses signifies usefulness, or value-in-use ; in another power of purchasing. Sometimes utility is understood in the sense in which it is opposed to pleasure. But political economy does not take into consideration the ethical aspect of a question ; it is concerned with wants and efforts that

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are made to satisfy those wants leaving it to ethics to decide what wants are moral or immoral. In its economical sense utility means the power to satisfy a desire, or serve a purpose whether that desire or purpose be moral or otherwise does not matter. Marshall says "The utility of a thing is measured by the extent to which it satisfies a want. And wants are here reckoned quantitatively, that is, with regard to their volume and intensity ; they are not reckoned qualitatively according to any ethical or prudential standard"

I. Relation between Value in use & Value in exchange.

The value-in-use or the teleological value of a commodity forms the extreme limit to which the value in exchange can rise ; it may fall short of that to any extent. But the value in exchange can never exceed that extreme limit, because no one will pay more for a thing than what will measure the utility of the thing to him.

II. Marginal Utility.

Another caution to be borne in mind in interpreting the relation of utility with value in exchange is very important. It is not the total utility of the commodity which determines the price ; but the determining factor is the marginal utility of that commodity. By the utility of a thing is meant the utility of that part or unit of the commodity which a man is just induced to acquire either by direct labour or by money-payment. It is called marginal because the man is on the margin of doubt whether the utility of that increment in his stock is worth the further outlay. The different portions of a commodity vary in their utility to a man. Four *chaltas* of flour may be absolutely necessary to keep alive a man ; another four *chaltas* may keep him in comparative comfort, and thus have a considerable utility ; and hence forth every increment in the amount will go on decreasing in utility ; that is, the additional benefits which will accrue from an increment of his stock will continually de-

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crease with every further addition; and a point will soon be reached after which the utility of the whole will be reduced almost to zero and no one then, will give any price for that which he possesses in superfluity. It is thus the marginal utility of the thing which determines its demand price. The lesser the utility of a thing to a man the smaller will be the price paid for it, because price measures the utility; and as under the force of competition there can be only one price for a commodity at the same time and place the marginal utility, whch is the same thing as the marginal demand price affects the value of a commodity.

(b) Difficulty of attainment

But however great may be the utility of a thing, no one will pay any price for it, if it can be obtained without any labour, *i. e.* freely. So the second requisite of value is the difficulty of attainment. There are certain things the amount of which is fixed; and their supply cannot be increased. In this case the demand for the commodity will determine its price. The price of such an article which is limited in quantity will rise to a point at which the forces of supply and demand will be in equilibrium. The articles of this class have *monopoly value*. To this class belong all rarities such as the autograph of Tulsi Dass etc.

i Monopoly value.

ii Commodities the supply of which can be increased at (a) the same cost.

Threre is another class of goods which are not limited in the amount, but the supply of which can be increased with the increased demand. According to Mill, goods of this class consist of three different kinds: (1) Those which obey the laws of Constant Return. It is quite clear that the goods of this description can be multiplied to any amount. The demand-price will remain the same tending with various fluctuations towards the normal value. Demand will simply determine the amount to be produced.

(b)The diminished expenses.

(2) Goods of the 2nd kind are those which obey the law of increasing return, that is, the greater the quantity to be produced, the smaller will be

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the cost of production. Demand for larger quantities will be followed by production on a larger scale with diminished cost of production which will, in turn, accentuate the demand for it. Supply will always tend to adjust itself with demand which, in turn throws its reflex influence over supply.—

(c) At the increased cost.

While the commodities of the third kind are those that are influenced by the law of diminishing return. Under the pressure of increased demand, their supply can be increased, but only with more than a proportionate increase of expenses. The demand price of the commodities is determined by the cost of production on the margin of cultivation, that is the price of the whole commodity is determined by that portion of it which is raised under the most unfavorable circumstances. For, otherwise unless the labourer is remunerated for his trouble and for his extra expenses, he would not find it worth his while to produce the additional quantity required. Therefore the demand price must rise up to the point at which the supply price equates with the demand price. And therefore those who work under more favorable circumstances enjoy a surplus over what would be sufficing to remunerate them for their expenses; as there can be only price for the same commodity at the same time and place. This gives rise to rent.

(iii) Cost of production and expenses of production.

Now we have reached a stage when we may profitably analyze the phrase "Cost of Production and the Expenses of Production." By cost of production is meant the exertion of all the different kinds of labour that are required for making a commodity; and all the sacrifices and waiting involved in saving Capital that may be required to aid and support labour in making the commodity. While the money prices that are paid for these exertions of labour and for the waitings and sacrifices are called the expenses of production. The cost of production includes the exertion of labour, abstinence and the necessary risks. While the

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money remuneration of these elements are comprised by the term "Expenses of Production." The Expenses of production of different commodities determine at the present their relative value.

Relation of cost of production to value.

The further question is, What is the relation of the cost of production to value. Mill has very finely expressed the relation in which they stand to each other. He says "the relation of Cost of Production to value is like the relation of the pendulum to the movement of the clock." It is not the cause of value, but its regulator. According to Mill the cause of value is Demand. Supply only playing a very subordinate part.

Criticism of Mill's theory.

But the contention of Mill that Demand is the cause of value is inaccurate and should be completed. Value is determined by the forces of Supply and Demand, which are constantly tending towards equilibrium. This adjustment of the economic forces is never completely realised in the world of business, like the sea-level. As Professor Edgeworth has said, the theory of value is at all times a theory of movement; motion, constant and rapidly changing motion, is its most characteristic feature. And it is certainly wrong to suppose that the Equilibrium of Demand and Supply is a mechanical law. On the other hand it is dynamic in its nature; the forces are continuous and ever-flowing in a curve line, now bending this way, now another, but always tending towards the normal value.

Space element.

The play of the forces of supply and demand always tending adjustment is affected by other influences. The elements of Space and Time play the chief part in determining the relative values of commodities. The larger the market the smaller will be the variations in the prices of commodities. The smaller the area over which the forces are brought into play the

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more violent the fluctuations. The cognizibility, durability and portability are the chief conditions upon which depends the market value of a commodity.

Time element. But the influence of Time element is the more fundamental of the two. If the period is short then the supply is limited by the stock, and the price will be determined by the demand for the commodity and the equilibrium is established when the demand price is equal to the supply price. If the period under consideration is longer; the demand price tends to be equal to the normal value, that is, the cost of production by a 'representative firm'—a firm which has access to external economies that result from the general developement of industry, and which has also a fair share of internal economies resulting from business management But if the period is very long, then the cost of production is in its turn influenced by the cost of the factors of production.

The theory of value is thus concerned with the study of the causes determining the value of some particular commodity in terms of another. Value is not the result of Demand only. Jevons and Mill are certainly wrong in laying undue emphasis on one aspect of the question. Value is determined by the forces working at the margin supply and demand, acting upon the marginal utility only. Much confusion is due to the fact that people generally lose sight of the truth that it is the action of supply and demand upon the marginal utilities of wants and efforts that are made to satisfy those wants not, as is commonly supposed, upon the total utilities of wants and efforts, which determine and regulate value.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Code of Honour in Ancient India.

"Why these reproaches, noble dame?
I, knowing naught, am free from blame
Thou knowest well what love was mine
For Rama, Chief of Raghu's line,

O, never be his darkened mind,
To scripture's guiding lore inclined
By whose consent the prince who led
The good, the truthful hero, fled.
... ...
On him that king's injustice fall
Who takes, as lord, a sixth of all,
Nor guards, neglectful of his trust
His people, as a ruler must
The crime of those who swear to fee
At holy rites, some devotee,
And then the promised gift deny,
Be his who willed the prince should fly,
... ...
Though taught with care by one expert
May he the Veda's text pervert,
With impious mind on evil bent
Whose voice approved the banishment.
May he with traitor lips reveal
Whate'er he promised to conceal,
And bruit abroad his friend's offence,
Betrayed by generous confidence.
... ...
... ...
His sin who loves his Master's dame,
His, kindler of destructive flame,
His who betrays his trusting friend
Shall mingled all, on him descend.
By him no reverence due be paid,
To blessed God or parted shade,
May sire and Mother's sacred name,
In vain from him obedience claim.

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Ne'er may he go where dwell the good
Nor win their fame and neighbourhood,
But lose all hopes of bliss to day,
Who willed the prince should flee away.
May he deceive the poor and weak,
Who look to him and comfort seek,
Betray the suppliants who complain,
And make the hopeful hope in vain.
Long may his wife his kiss expect,
And pine away in cold neglect.
May he his lawful love despise,
And turn on other dames his eyes,
Fool, on forbidden joys intent,
Whose will allowed the banishment.
His sin who deadly poison throws,
To spoil the water as it flows,
Lay on the wretch its burden dread
Who gave consent when Rama fled."

(Bharat to Kausalya in reply to her taunting speech.)

Griffith O Ramayana.

Irrigation in ancient India.

The proper regulation of irrigation is a matter of prime importance in India, and it is much to the credit of Chandragupt that he *maintained a special Irrigation Department charged with the duty of measuring, and so regulating the sluices that every one should receive his fair share of the life giving water.* The allusion to the measurement as part of the duty of the Irrigation Department seems to indicate that a water-rate was levied, and *the references to sluices implies a regular system of canals.*

The inscription of the Satrap Rudradaman, engraved about the year 150 A. D. on the famous rock at Girnar in Kathiawar, on which Asoka, four centuries earlier had recorded a version of his immortal edict, *bears direct testimony to the care bestowed by the central Government* upon the question of Irrigation even in the most remote provinces. *Although Girnar is situated close to the Arabian sea, at a distance of at least a thousand miles from the Maurya capital,* the needs of the local farmers did not escape the Imperial notice. Chandargupta's brother-in-law Pushpagupta, who was viceroy of the western provinces, saw that by damming up a small stream a reservoir of great value for irrigation could be provided. He accord-

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ingly formed a lake called Sudarsana, 'the beautiful' between the citadel on the East side of the hill and the inscription rock further to the East, but failed to complete the necessary supplemental channels. These were constructed in the reign of Chandargupta's grandson Asoka under the superintendence of his representative Tutaspa, the Persian, who was then Governor. These beneficent works constructed under the patronage of the Mourya emperors endured for four hondred years, but in the year 150 A.D. a storm of exceptional violence destroyed the embankment and with it the lake

... ...

... ...

The fact that so much pains and expense were lavished upon this irrigation work in a remote dependency of the empire is conclusive evidence that the provision of water for the fields was recognized as an imperative duty by the great Maurya emperors, and is a striking illustration of the accuracy of Megasthene's remark that imperial officers were sent to '*measure the land as in Egypt, and inspect the sluices by which water is distributed into the branch canals so that every one may enjoy his fair share of the benefit.*

Astronomy in ancient India.

Aryabhatta was evidently a great man, and is recognized as such by all Orientalists. Lassen calls him "the founder of mathematical science in India .....His style is said to be pre-eminently concise. His chief work is the Aryabhatiya-sutra, which includes two other works, the Dasagiti-Sutra and Anjashastra. The Dasagiti-sutra, or Dasagitika is so called because it is written in *dasa* or ten, *viz.* strophes..... His idea of the roundness of the earth is thus expressed :—

"The terrestrial globe, is composed of earth, water, fire, and air entirely round, encompassed by a girdle (the equator), stands in the air in the centre of the stellar sphere. Like as a ball formed by the blossoms of the nauclea Kadambic is on every side beset with flowerets so is the earth globe with all creatures, terrestrial and aquatic.....

He (Dr. Verne) gives the following quotation from one of Arya bhata's works :—

"As a person in a vessal, while moving forwards, sees an immoveable object moving backward in the same manner do the stars however immovable, seem to move daily.

Thus showing that it is the earth, not the stars, which move.

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On another occassion Aryabhatta says, "the sphere of the stars is stationary; and the earth making a revolution, produces the daily rising and setting of stars and planets."

Mr. Colebrook states that "Aryabhata affirmed the diurnal revolution on its axis;" that he accounted for it "by a wind or current of aerial fluid, the extent of which, according to the orbit assigned to it by him, corresponds to an elevation of little more than a hundred miles from the surface of the earth that he possessed the true theory of the causes of lunar and solar eclipse, and disregarded the imaginary dark planets of the mythologists and astrologers,.....affirming the moon and primary planets (and even the stars) to be essentially dark, and only illumined by the sun."

(*Ancient and medieval India by Mrs. Morning*).

Aryan Institution in Foreign Lands.

This system (village autonomy) is no longer found in every part of India; but there is reason to believe that it once prevailed throughout the country, and that each village had its own officers, who signed their names with the tools they used. They were—the registrar, watchman, cartwright, washerman, barber, goldsmith, and poet who also served as schoolmaster. And in further evidence that the institution originated with the Hindu mind, and went with the Sanskrit-speaking people just wherever they went, we have the statement of Sir Stamford Raffles, that Bali, an Island to the East of Java, possesses the Sanskrit language, Brahmanical religion, *and* municipal institutions. Again, in Java are village associations, bearing the Indian name *Nagri*, which Mr. Crawford mentions as corporations governed by officers of their own election. The system is noted also by Sir Charles Metcalfe, as giving the indestructible atoms which last where nothing else lasts.

(*Ibid*).

Ancient Ideal of Student Life

(1) Om! May all my bodily organs and senses, those of speech, smell, sight, hearing and vigour grow in protection. May the Vedas and the Upnishads be my all in all. May I not abandon the study of the sacred lore, may not the sacred love abandon me. Let there never be any break in my studies. Let all the good virtues repose in me, whose sole delight is That.

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Self. (Praskara Grihya Sutra III. 161 Part. Translated by Srish Chandra Vasu).

(2) Om! May He protect us both (teacher and pupil). May He cause us both to enjoy the bliss of Mukti. May we both exert together to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other (Katha Upanishad translated by Srish Chandra Vasu).

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Rationalistic view of The Arya Samaj.

ARYA SAMAJ AND SOCIAL REFORM.

Religion in India is so much connected with the daily life of the people and has so much to do with their social System that it sometimes becomes difficult to find out where Religion ends and Sociology begins and vice versa. Reform in one necessarily brings in its train reform in the other, and is very frequently impossible without it. Purely religious or purely social reform, if it be possible at all, cannot be universal in extent and of long duration. For this the reform must itself be all-embracing.

The Arya Samaj aims at such an all-embracing reform. Primarily, and for the greater part, as we have seen, it is a religious society and has to do with religious reform. But it has for its object also the social well-being of the country. The 6th Principle of the Samaj lays it down most unequivocally.

The social system of the Indians generally and the Hindus especially had become so much deranged that it irresistibly attracted the attention of all the great thinking men of the age. The various caste conferences, the Brahmo Samaj, the Indian Social Conference and a number of such institutions are indicative of the intense desire of the whole of the Hindu nation to purge their social system of all that was loathsome in it.

But most of these laboured under one great drawback which stood a good deal in the way of their being successful. It is the same of which we have been speaking so far, namely, their not being based upon religion.

The Arya Samaj on the other hand, (and the Brahmo Samaj likewise), has built the whole structure of its social reform upon the very solid foundation of religion.

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While the founders of the caste conferences were moved to take the action they have taken, much by a contrast of the material prosperity and well-being which the English Society enjoyed with the worry and miserableness of the Indian Social life and the consequent backwardness of the Indians in the race of national advancement, the founder of the Arya Samaj had a further reason to direct his attention to the subject. It was the indifference that he found between the working of the Hindu Social organism as it was and as it ought to have been according to the old Shastras. He viewed the situation from the point of view of the modern requirements and through the telescope of the ancient Dharma Shastras.

He had arrived at a religious reform and revival of the old Vedic Dharma. But he could not ignore the fact that religious reform in India was impossible without social reform. In fact the two ideas struck him simultaneously. He himself believed and was further strengthened by the writings of the old Rishis in the belief, that a derangement of the social machine was responsible for the misery, religious & national, of India. The sages of old have in clear terms declared that the Dharma must go out of order wherever the Varnasram (institution of Varnas) is disregarded and the people have ceased to care to lead their lives as a Dwija should by observing Brahmacharya, Grihastha, Vanaprastha and Sannyas.

Thus social reform was taken hand in hand with religious reform, and the social problems tried to be solved with the aid of the principles laid down by the Rishis of the old.

The movement was none-the-less started as a forward and not a backward one. It was a revival in name but a reform in fact ; and though some despised the idea of putting India 2000 years behind, the result was more

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than expected. With the aid of these Shastras, social problems were better solved and more appreciated by the people than otherwise. People found and were convinced that the reform movement was not Christianity forced upon them by covert means ; but it was a revival of the old Vedic regime and a bringing back of the days of Manu and Ramchandra.

How was that brought about. ? How could the social system of the Vedic times meet the requirements of the present day ? How could such a revival correct the evils of the modern Hindu society ? All this is not difficult to be seen.

The present Indian Social reform, leaving aside some of the minor things, comes under the following main headings.

(1) Elevation and education of women.
(2) Marriage reform and widow remarriages.
(3) Caste system.
(4) Foreign travels.
(5) Reclamation of renegades.

A little reflection will tell us that the attitude of the Samaj towards these is one of a liberal society aiming at national progress.

The question of the elevation of women is of vital importance in the present condition of the Indian society. It is because the importance of the woman's part in the life of the nation has so much been lost sight of, it is because the fair sex have been deprived of their due rights and privileges in the society and are considered of no better value then chattels and slaves, that so much social misery of the Indians has resulted. Like all the other movements whose aim is the eradication of the existing evils and to replace them by better practices, the Arya

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Samaj has made *abalonnati* (elevation of women) the basis of all reform. The keynote of the Samajic reverence to the fair sex may be found in the famous couplet of Manu.

यत्र नार्य्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्रा फलाक्रियाः ॥

"Where females are respected and honoured, the gods resort and dwell there ; where this is not done, all the efforts there are fruitless."

Much though might the term पूज्यन्ते mean and connote, there is little doubt about it that for India at the present time the great need is that the women should be given back the rights and privileges which are forcibly withheld from them from sheer selfishness ;—rights and privileges which are theirs from their very birth as daughters of men. One of these is a right to be set free from the wrongful confinement they are kept in, and the other is the privilege to be given education.

The Purdah system originated with the Mahomedans, it was brought into India by them and was adopted by the Hindus who had most to deal with them. But it was unknown to ancient India. The ladies had no such locomotive restrictions. They could do remarkable deeds in the arena of human life, and could even leave permanent footmarks on the sands of time, because they had not been cast into the dungeon of the Zenana. It is a good sign of the times that even the educated Muslim has begun to look down upon the system with disfavour. So it is quite an easy reform for the Samaj to bring about. Rather it might be said not without a considerable amount of truth that the Samaj has had so far not to strain, nor will it be required to do so, in having the Purdah discontinued. It will come as a necessary corrollary to the various other teachings of the Samaj which go to impress upon the mind of the masses

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that unreasonable restrictions upon the rightful liberties of the women, quite unknown to the Vedic India, are pernicious. The Purdah moreover is confined chiefly to the classes who are apt to come within the influence of education sooner than most others. So we find little mention of it in the literature of the Samaj.

It is otherwise with the question of female education. It is preached again and again by the Samaj in the press and on the platform. The lives of the eminent Indian ladies of yore have left it undeniable that female education is not only a blessing but a necessity. This is the line of the argument taken up by the Samaj.

Fortunately the Samaj is not single-handed in its efforts to give an impetus to female education. Almost all the movements now on foot, whether having social or religious propaganda, have been advocating its cause. But there is one very patent difference between the Arya Samaj on the one hand and these movements on the other, in this matter. While the latter content themselves with delivering perorations, passing resolutions, perhaps also with prescribing methods, and thus, as was announced lately at one of the caste conferences, with acting as "legislative bodies" merely, the former does also carry its resolutions out, bring theories into practise and thus, to act the executive. Very few of them maintain schools for the education of the girls, and none indeed can boast of an institution like the Kanya Mahavidyalaya of Jullunder, so ably managed by the Samaj.

Marriage reform is the next most important item of reform, for manifold are the evils which have crept into the originally sacred institution of marriage. Many of these minor evils, such as unequal marriages and bargainning of brides, have not found favour with the society.

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On the contrary, they are condemned; and those who from low motives resort to them, often do so conceeled from the society. Better days will see these evils remedied by themselves. Others are confined to small areas and communities, and many other conferences are doing their best to root them out. The Samaj has either not had as yet to work among those communities and so to deal with those problems, or if it has, those conferences have lightened its work by their own vigorous action. The Samaj itself has not neglected to do its duty whenever occasion has arisen. The example of this may be found in polygamy. Kulinism has been the curse chiefly of Bengal. But there the Brahm Samaj took its arms against it with success, while the Arya Samaj has not been given an opportunity to work there. The Rajput society of Rajputana and Upper India, also active, have their own Walter-Krit Sabha and caste conferences. Among these Swami Dayanand and his Samaj have had to work, and though too much stress does not seem to have been laid upon the point, nor are there any statistics avaiiable to show what the result was, yet there is no doubt about it that they have not omitted to inform the public about the impropriety of the custom. Instances may be found in Dayanand's teaching to the princes of Rajputana.

But the most deep-rooted and widespread of the social evils was and is the child marriage. It has been the scourge of India. It has eaten into the vitals of the individuals and the nation. The worst of it was that it was considered to be the part of the Hindu religion to marry their children while they were yet hardly out of their swaddling clothes. It was not optional but compulsory. To keep one's daughter unmarried till after she had passed her tenth year was regarded as an infernal sin. It was thus a very hard nut for the mere social reformer to crack. They all had to exert a good deal for the desired result. The struggle was the harder on account of the fact that the oppo-

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sition was an orgainsed one in the form of the Sanatan Dharm Sabha, and it is quite possible that the caste conferences would have given way before an array of Shastric quotations from the Parashar and allied Smritis in favour of early marriages. But it was for the Arya Samaj to disillusion the public from the wrong notions thus inculcated, and to teach that the first quarter of the human life was meant for keeping Brahmcharya and the acquisition of knowledge, that the married life should not begin before 25 years for the males, and 16 years for the females, that this was the law of Manu and that all that came into conflict with it was unworthy of credit. The result was as desired. The opponents have been won over. Few indeed do now advocate the cause of child marriage, and the custom is itself dying out. The marriageable age of the children is being increased day by day. By the establishment of the Gurukula an example has been set to the world showing how Brahmcharya can be observed, how early marriages can be avoided, and in what way and to what extent the premarriage portion of a man's life can be rightly and profitably devoted. Thus the Arya Samaj is and will continue to be of special help to the cause of social reform.

The social reformer is, however, much more concerned now-a-days with the introduction of widow re-marriages, than with the question of early marriages, for, as has been noticed, with regard to the latter he is satisfied that the public mind has been educated, and the extinction of that evil practice is inevitable. With regard to the former he is not so sure. He sees opposition arrayed against himself, and, consequently, plies himself zealously to the task.

The attitude of the Arya Samaj towards the widow re-marriage question has curiously enough, hitherto remained but a moot point. [In spite of the clear and definite authoritative pronouncement of the founder upon the sub-

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ject, curious and manifold notion prevail about it among both, the Samajists and non-samajists.

The reason seems to be that they have laid greater stress upon the discontinuance of early marriages and observance of Brahmcharya, and considered the point under discussion of secondary importance. The idea is that Brahmcharya is the panacea for all the existing evils, whether religious. moral or social. One apparent and undeniable result of its observance would be the total disappearance of infant and child widows. Again, it is a firm belief of all the followers of the Vedic religion, and no sane thinker would dispute it, that Brahmcharya, if duly observed, ensures longevity, and therefore early and premature deaths and the consequent widowhood would be a rare occurrence. Then again, the widows being in their early life used to keep their passions down, would also bear their misfortunes with patience and seldom care to have a second husband. Therefore, the chief thing to look to; as has often been said, is not to allow the number of young and child widows to multiply,—to prevent, so to say, the widowhood of girls and young women. If that is done India would not have to bother itself about remarriages.

It was perhaps, that gifted Indian the late Sir T. Madhav Rao who said that in marriage reform much stress should not be laid upon widow remarriage among the upper classes. Such seems also to have been the view of the Swami, and consequently the Samaj does not seem to have bestowed much thought upon the subject.

But the views of the Swami are clear.

Totally to abstain from entering into a second marriage tie, after the death of the first husband or wife is considered meritorious and commendable in a true Arya, provided this abstinence is voluntary and sincere.

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But for those who cannot reconcile themselves to a life of total abstinence, if marriage has not been consummated, a secondS anskar of the survivor is possible, and that only with a person of a similar status. This of course is a very commonsense view, agreeable to reason and one which even the Hindu reformers have begun to give countenance to.

For those who lost their husband or wife after the consummation of the marriage, the Arya Samaj has, presumably upon the authority of the Shastras, prescribed Nyoga, by which a widower and a widow might, without being considered as married to each other, for the purpose of begetting progeny to both, live as husband and wife. The nyoga wife continues to belong to the family of her deceased married husband, and the offspring is proportionately divided between the nyoga couple. No permanent relations are formed, no legal rights and liabilities, beyond that of begetting the offspring and sharing it among themselves, are created, and no Vedic ritual is observed. This is a very anomalous practice, even more than the Islamic *mutaa*. It seems to have been based upon strictly and purely utilitarian principles for providing a *locus standi* for those who but for *nyoga* or remarriage would have gone astray, and for the continuance of the families both of the widower and the widow (the one great object of the Hindu marriage according to Shastras), together with a scrupulous regard not to lower the dignity of a Shastric marriage, the sanctity of which is not shared by *nyoga*.

Practically speaking nyoga is a recognition of the institution of widow marriage. Or it may be said to be an effort to bring about a compromise between marriage and remarriage. But in spite of what might be said in its support, it must be admitted that it is not a very happy solution of the problem. People have so far not appreciated the idea, nor are they expected to do so in the near

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future. Its outward form and the fact that the relations brought into existence by it savour so much of selfishness and are so much lacking not only in those finer feelings of a lifelong attachment and household cooperation which are the distinguishing features of the married life but also in some of the sterner duties which are given rise to from the conjugal relations, that nyoga is apt to be considered a very debasing practice.

Some modification is consequently needed in this institution of nyoga to bring it near to the affections of the public.

To an external observer of the Indian life, however, the evils mentioned above do not strike so much as the caste system, which to him appears to be its real plague. Enough has been said about the pernicious results of the caste system, and needs no repetition. All the progressive movements of the day are trying to get rid of it. The Arya Samaj too is doing the same by endeavouring to bring back the days when in the words of Manu, a Sudra could become a Brahmin and *vice versa*, and when the acquired qualifications used to determine whether a person was to be regarded as a Kshatrya or Vaisya. The genesis of the caste and its evolution out of the Varnasram, has been a very interesting chapter of the life of the Hindu race and was originally a very innocent affair. But the present age has seen its degradation and begun to feel its evil influences. It is very much desirable that the old regime should be brought back, which without separating man from man and causing hatred and ill-feeling among them, keeps up a natural division of mankind according to their *guna* (quality), *karma* (action) and *swabhav* (temperament). This division is based upon the principle of the division of labour in a nation's efforts towards progress.

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The prejudice against foreign travel was very strong a few days back. Now it is on the decline. The new movements had to fight hard for it, for it seemed to have its origin in the fanciful idea that foreign travels are prohibited by the Shastras. The incorrectness of the idea has been exposed by the Samaj, which advocates the undertaking of travels to foreign countries for the purpose., not only of acquiring knowledge but also to preach Vedic Religion there. It has been shown that in ancient India people did go to foreign countries, that they did trade with foreign nations, enter into relationship with them, formed colonies, and in fact held sway over the whole of our terrestrial globe. If any prejudice lingers still, it does so as a tradition of the caste system—a tradition doomed to a speedy oblivion.

The heavy drain upon the Hindu community by which its adherents are lost for ever by once being beguiled into accepting other religions, is being felt very keenly, and the question of re-admitting the renegades is uppermost in the minds of the well wishers of the community. Even the orthodox section are now feeling the necessity of such a procedure. In this special matter, as it is too well known to require any recapitulation, the Arya Samaj has taken the lead, though not without a good deal of risk from its opponents.

The triumph of the Arya Samaj, therefore, lies in the fact that it tries to bring about reform with the aid of the old Shastras.

JAGADISH SAHAI MATHUR.

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I.—TRUE SELF-GOVERNMENT.

Simple are those that think that freedom comes.
Thro' Votes, thro' Councils or thro' Parliaments
Which only rouse the passion in the breast,
And low ambition raise in human mind,
Destroying peace and concord of the soul.
True freedom comes thro' self-control and calm,
Thro' subjugation of the lower self,
Which leads mankind away in paths of sin,
Uprooting faith and hope and charity,
That keep the lamp of life full burning bright.
The mind of man is like a colt untrained
And roams about uncheck'd where'er it likes
And real freedom cannot come to him
Whose mind is like a weathercock that turns
To every wind that blows, without restraint.
If real freedom be thy aim, my friend,
Control thy sense which leadeth thee astray
And learn the lesson of true self-command
Subduing lower nature by the Self,
The sovereign lord that dwelleth in thy heart.
For is it not true as the poet says ?
Self-knowledge, Self-reverence and Self-control,
These three alone lead life to sovereign pow'r,

II.—TRUE GLORY.

What does true glory mean ? Is it conquest
Of quarters four of this wide universe ?
Is it the conquest of the air by means
Of aeroplanes, or conquest of the sea
Which gives dominion over the distant lands ?
Or is it host immense of horse and foot
Which eats up half the produce of the soil,
Filling all climes with hatred and with pride,
Destroying virtues rare of heart and mind ?
No, that's not glory worth the name, my friend,

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For thoughts of domination cannot be
The source from which true glory ever springs.
True glory comes from justice free from pride,
From selfless efforts to promote the good,
The greatest good of all the human kind,
Without regard of creed or colour line.
True glory comes from pure benevolence,
From spreading truth where error hidden lies,
And taking torch of faith and charity
To darkest nooks and corners of the earth.
Cæsars and Czars and Captains glory claim
But thoughtful men will sure their claims reject
For fire and sword can ne'er the symbols be.
Of real glory which abides in peace.
True glory Buddha's is who left a throne
To bring relief to suffering human kind,
True glory's due to Swami Dayanand,
Who gave the world the Vedic light divine
Restoring faith to pristine purity.
And glory also crowns the selfless man
Who self subdues and restrains fleeting mind,
Dealing due justice at the proper time
To all who come to seek it at his hands.
Such is true glory, based or righteousness,
On true compassion, love and charity
Founded on mercy for the suffering poor,
Grounded in faith and cleanness of the heart
Shedding undying lustre on the man
Who, self-subdued, pursues it during life.

TULSI RAM MISRA

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EDITORIAL NOTES.

SIR LOUIS DANE AND THE ARYA SAMAJ.

Our readers have doubtless read by this time L. Durga Prasad's letter to Sir Louis Dane and his Honor's reply thereto. The reply has been received in certain quarters with a wild whoop of joy and the sky is being rent with hosannas. We confess we have not been able to understand the necessity or the genesis of these hysterical demonstrations and maudlin manifestations of emotional joy. It is said that His Honor has given an assurance that *so long as* the Arya Samaj is not declared to be a seditious body no Govt. servant will be deprived of any benefits a right to which he may have earned by hard work and conscientious discharge of duty merely because he is connected with the Samaj. Was this assurance needed! Who does not know that it is a cardinal principle of British Administration that no man or society can be condemned unheard. If the Govt. had regarded the Arya Samaj as a body as disloyal it would have suppressed the movement. The British Govt. is a civilized Govt. which has traditions to maintain and a reputation to lose and which does care for the verdict of History and cannot do anything that is likely to jar upon the moral sense of the civilized world or for which there is a probability of its being condemned by the tribunal of public opinion. Those at the helm of affairs know full well that "the exclusion of a part of the community by reason of its faith from the full benefit of the law is a danger and disadvantage to every state, however highly organised its constitution many otherwise be." Some say that His Honor's declaration will silence the howlings, hootings, boding raven-notes and croakings of unscrupulous foes who were hinting forth to the world that the threads on the loom of fate were shaping to abolish the Samaj and that its proximate dissolution was certain. Those of our brethren who think that the re-affirmation of a truism and the re-assertion of an elementary any principle of justice by a provincial satrap can or will ever mitigate the malignity or assuge the fierce enmity of foes upon whom we have inflicted substantial damage by destroying preserves and sweeping away monopolies in the domain of spirituality and exposing shams and laying bare frauds, cant and hypocrisy do our implacable antagonists an injustice. Has the venomous tongue of calu-

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mny been silenced or the edge of malice blunted? The event shows the erroneous character of this view. Our enemies are still engaged in their unholy task of cruel misrepresentation, atrocious distortion of facts, malignant invectives and phillipics, and persistent vilification and vituperation. The declaration of His Honor has only served to exasperate and embitter them. Like the stag at bay they are now more desperate than ever and their fury knows no bounds, and checkmated and foiled though they have been they refuse to acknowledge their defeat. His Honor has given a verdict of not proven and it is a pity that such a verdict which is only a repetition of what even the man in the street knows should have elated some of us and transported us with hilarious enthusiasm. When will a section of our community learn dignified self-restraint. It pains us to have to record that His Honor's reply is an epoch-making disappointment. L. Durga Prasad had laid bare his bosom to His Honor, pointed out the cruel wounds, the festering sores, and the big scars. The burden of his letter was that a loyal and law-abiding community had by its aggressive propaganda of social reform and bold and fearless denunciation of hypocrisy and imposture made some unrelenting and obdurate enemies who by a campaign of deliberate torture of facts were doing their level best or worst to bring it into contempt. Their hostile activity and virulently malicious work was not subject to any restraint imposed by honesty and love of fairplay, mines were being laid, flank movements executed, surprise attacks planned, diabolical plots hatched, devilish plans matured, and fiendish conspiracies contemplated. The strain on nerves had transcended all limits. His Honor was approached in the hope that by cheery words of encouragement and an unequivocal declaration of confidence he would raise drooping spirits and fill sunken hearts with sweet consolation. His reply is tantamount to a declaration that evidence being insufficient, the case against the accused cannot be proceeded with and a warning that they should take extra care in future so that all suspicions may be cleared up. We fail to understand what the Arya Samaj has done to earn this cold and chilling treatment.

Ignorance is the greatest danger which governments have to face. Ignorant people are soon roused to senseless and insensate antagonism. The Arya Samaj is helping forward the cause of law, order, and good government by dispelling ignorance and disseminating knowledge. Agrarian discontent is another peril which in times of scarcity sometimes leads to terrible results. The Arya Samaj by its splendid

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work of Famine Relief the immense value of which has oftener than not been acknowledged in Govt. reports does its utmost to allay such discontent. If it were not enthusiastically loyal it would stand aloof and let the elements of disorder and anarchy rise to the surface and create havoc and demonaic confusion.

The strongest indictments of anarchy and terrorism have been uttered by Arya Samaj speakers and the most unsparing and ruthless condemnation of the conduct and methods of anarchists and even enthusiasts, visionaries and dreamers in the political field has appeared in Arya Samaj press. The leaders of the Arya Samaj have even laid themselves open to charges of cowardice, sycophancy, time-serving, pusillanimity and betrayal of the interests of the country but have rescued the youthful population of the provinces under the dominion of Vedic ideas from dark deeds and sinful and felonious acts.

There has been only one deplorable outrage in the Punjab and we are confident that when the perpetrator of this atrocious crime is hunted down and brought to book it will become abundantly clear that it would have been better for the graceless wretch if he had drunk at the fountain of Vedic ambrosia and instead of drifting into the by-paths of soul-killing anarchies and withering, toturing and devastating terrorism had placed himself under the humanising civilizing, and soul-elevating influences of the Vedic Church. The reward of such strenuous work in the cause of law and order is the colorless statement that Sir Louis Dane is not convinced that *as a body* the Arya is *at present* disloyal and seditious and he believes that *many* of the members are actuated only by a desire for religious reform. This statement is clear enough. The meaning is that the conversion of the Arya samaj into a seditious and disloyal body is within the range of practical politics and that some at least of its members are not actuated *only* by a desire for religious reform. But as if to obviate all possibility of the passage being strained to yield a different meaning His Honor explains it by the explicit statement that the Samaj is an association *capable, if not guided* by wisdom, of producing a great deal of mischief, more especially when local branches of the Samaj come under the control of members who may have seditious inclinations and by the announcement that Govt. will always welcome the assistance of *loyal members* of the Samaj in *preventing* what *purports* to be a society for religious and social reform from being *twisted* from its proper aims and degenerating

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into a political organization, devoted to objects which are not consonant with due loyalty to the Government as established. Those who are intimately connected with the working of the organization will indignantly repudiate the suggestion that it is capable of producing mischief, or that there is anything in the past history of the movement to warrant the faintest suspicion that local branches can possibly fall into the hands of persons actuated by any motive except a genuine desire for the conversion of humanity to the life giving, energising and vitalizing principles of the Vedic Church.

We attribute no motives to His Honour. We are, on the contrary, not only *not convinced* that his intentions are not what they *purport to be*, but are positively of opinion that he has written the reply with the best of motives and in the sincere hope that the Arya Samaj leaders will see their way to grasp the olive branch and arrive at an understanding with the government. Our only complaint is that His Honour sometimes sees things with the eyes of some local officials who, in their turn, listen eagerly to all the extravagant nonsense and precious balderdash about the secret motives and hidden intentions of the Arya Samajists that is poured into their ears and are apt to lose sight of the fact that aggressive propagandists, thundering reformers, zealous missionaries with hearts full of cheery optimism, fearless and at times reckless iconoclasts, enemies of silly superstition and senseless stone-worship generally stir stagnant pools and become the cause of spreading stench and stink, attack vested interests and awaken dormant jealousies, storm the citadel of selfishness, self-seeking, self-concentration and self-centred activity and provoke the demons within to desperate resistance, mortal fight and deadly conflict. We further beg to submit that Sir Louis Dane who is justly reputed for sympathy and level headedness has not seriously addressed himself to the all important task of studying the literature, history, and antecedents of the most powerful religious organisation in the province under his rule. If he had it could not have taken him long to find out, clear headed as he is that the very existence of the Arya samaj is bound up with the continued prevalence of law and order which, in the present stato of the country, means British rule and that the fact that while the people are with the Samaj scribes and pharaises of all denominations are leagued against it in a freemasonary of hatred is not invested with any mysterious, occult and dark significance.

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The danger is that His Honor's communication may produce a result which he never can have intended. Incompetent simplicity, unscrupulous greed, disappointed ambition, disgraced unworthiness, discredited dissoluteness, dethroned hypocrisy, deposed self-aggrandisement, and dishonored self-seeking may be exploited by mischievous busybodies, under the cover of loyalty, to raise false alarm and to hunt down spectres and franksteins raised by the incantations and spells of invisible conjurors shrouded in inpenetrable darkness and working from behind the curtain. This will increase the difficulties of Arya Samaj leaders without smoothening the path of the Govt. and will be disastrous to the real interests of both which are no doubt identical so far as the maintenance of law and order is concerned. We have dwelt so much on the disaappointment caused by His Honor's letter not because the Arya Samaj has done so much for the cause of law and order solely with a view to win the good graces of the Govt. and now that the expected reward instead of approaching invitingly is receding tantalizingly the fountains of life have been embittered for it and it is indulging in ululations and wild lamentation.

The Samaj has only done its duty. If it has set its face against anarchy and sedition it is only because it is convinced that they spell ruin for beloved Aryavarta and cannot but, if permitted to stalk abroad, corrupt her youthful sons, desecrate the holy pathway to the temple of self-realization, retard her advancement to the goal of her appointed destiny which is the leadership of the comity of civilized nations marching towards moral perfection, spiritual freedom and intellectual peace; plunge her in the vortex of hate-generating struggles and thus seduce her from the fulfilment of her world mission which is peace in all deparments of human activity, and let loose forces which will work her moral ruin and submerge her ancient and hoary civilization beneath the debris of institutions demolished with cruel promptitude and devilish quickness and hallowed social usages destroyed with barbaric vandalism. If the Arya Samaj seeks the generous support of the Govt. to the fullest extent, it is because it is convinced that the British Govt. on account of its absolute impartiality and beneficent intention is best fitted to preside over the transition of India from her present state of hopelessness to the position of the spiritual guide of humanity that rightfully belongs to her by prescriptive right which some of her foolish sons are inclined to waive in return for the boon of an alien civilization which is of doubtful utility. Let

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us hope that His Honor will be pleased to think over the matter again and give a practical demonstration of his sympathy with the Arya Samaj and unreserved confidence in the loyalty and capacity of its leaders by making a sympathetic pronouncement as soon as a favourable opportunity presents itself and thus earn the gratitude of a community which though most articulate is least clamorous for special privileges and though least toadeating and most independent—spirited is steadfast in its loyalty not in response to the requirements of ephemeral mundane sentimentality or hypocritical expediency but in obedience to the imperious demands of enlightened self interest and clear-eyed love of the teeming millions inhabiting this vast continent which has always been a place of holy pilgrimage for pious Aryas living in foreign lands the two most stable elements dominating the ensemble of human motive prompting desirable courses of conduct.

DEBILITATING NERVOUSNESS.

Nervousness has seized some of our brethren within its fatal grip.

It has been suggested by a well meaning but short-sighted well-wisher of the Samaj that every person seeking admission to the Vedic Church should be required to sign a declaration of loyalty to the British Govt. Need we see that the suggestion is not likely to meet with acceptance .

It is an implied, though unintentional, insult to the Arya Samaj. Every Arya Samajist who has a head over his shoulder scouts scornfully the insinuation involved in the suggestion that of all the great religious organisations working in India the Arya Samaj alone is being conducted on such lines that its degeneracy into a disloyal body is an immediate danger which should be guarded against. We can very well understand a British Governor who though sympathetic and perfectly well-meaning cannot understand the spirit of the Arya Samaj propaganda on account of his belonging to a different social order, entertaining such a suspicion, but we fail to see how the conduct of an Arya Samajist making such a suggestion can be intelligible except on the supposition that he has not bestowed upon the subject the amount of thought to which it is entitled on account of its unquestionable importance.

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The suggestion is foolish because if carried out it will defeat the very object which the proposers have apparently in view. All self-respecting men will renounce in a body a religious society belonging to which alone brands them as suspects and men possessed of sturdy independence and manliness of character though they will accept the dotrines of the Vedic Religion in increasing numbers will abstain from all connection with an organisation which though professing to be an exponent of Vedic teachings will appear to them to be acting in opposition to the real spirit of its principle. Then all its influence will vanish. If the Arya Samaj wields so much influence it is because it is led by men of sane loyalty, solid worth, and sturdy independence like Lala Munshi Ram and Lala Ram Krishna. Such men whose motives are regarded above suspicion by both the Govt. and the people will never deamean themselves so much as to be enrolled as suspects. Deprived of the guidance of such men the Samaj will degenerate into a so called religious organisation devoted to objects which are not consonant with due loyalty to the basic principles of Arya Samaj constitution as promulgated by Bhagwan Dayanand and concerted action on the part of sane members who are in a majoriy is needed to avert this catastrophe. It has been further suggested that Arya Samajists taking part in politics should be expelled.

Hell is paved with good intentions. These people seem to know as little of politics and of Govt. as they know of the Vedic Religion. Political agitation is certainly beyond the sphere of Arya Samaj work not because the Samaj is opposed to the legitimate aspirations of educated Indians which are the inevitable conseqnences of the emancipation of the intellect and enfranchisement of the mind of the East and which genuine statesmanship like that of philosopher-statesman "honest" John and "Lump of good nature" Minto recognises and endeavours to fulfil but because it is pledged to the consecration of its collective energy to a higher work. It knows that intellectual fermentation leads to the birth of political aspirations but it also feels that political rights can be obtained and retained only by people whose character has been properly built up. Politics have not been tabooed by the Govt. The new councils have been enlarged mainly with a view to afford the representatives of various interests increased opportunities for the ventilation of their political grievances.

But so long as the people of India do not learn practically that righteousness alone can exalt nations and so long as by enfranchising

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the depressed classes who are being crushed under the heel of the brown Imperialist and are smarting under the lash of the Brahmanical Transvaler they do not demonstrate their capacity for the right use of political authorityit would be a dangerous thing to grant them power over a country six crores of the inhabitants of which belong to these classes

The Arya Samaj by elivating the low classes and teaching the people great moral and civic virtues is qualifying them for self-Govt. and thus strengthening the hands of reformers like Lord Minto, Lord Morley, Mr. Gokhale, Mr. Surendranath Bannerji and others.

There is another aspect of the question which requires consideration. Political agitation is always attended with a certain amount of acrimony and bitterness and in a country like India which is inhabited by a congeries of nations we are bound to have numerous political parties and schools of political thought. It is essential that a common platform be provided where political opponents may embrace one another with fraternal affection and learn to appreciate and respect the good qualities of one another. Movements like the Arya Samaj and the Brahmo Samaj provide such a platform where Messers Gupta and Sinha can pray with Mr. Krishna Kumar Mitter and Mr. Ramanand Chatteaji and Major General Pratap Singh of Idar can fraternise with Lala Lajpat Rai. Moreover those who desire that members of the Arya Samaj should be shut out from the inestimable privilege of every citizen to petition to his beloved Sovereign or his representative are apt to think that the activities of the Arya Samaj ought to be confined to the conversion of Indians alone. If not what is there to prevent King Edward and Lord Minto from becoming followers of Vedic Religion and seeking admission to the Arya Samaj. Are they not both politicians of the most pronounced type? Will they on that account alone be shut out and the character of the Arya Samaj for the loyalty maintained? Mr. Asvini Kumar Dutta and Sir Bampfylde Fuller, Lord Curzon and Sir Pherorzeshah Mehta, the Mabaraja of Burdwan and Mr. Keir Hardie, the Nawab of Decca and Mr. Nevinson, Mr. Asquith and Mr. Balfour, Mr. Lloyed George, and Mr. Joseph Chamberlain, Mr. Wintson Churchil and Mr. Max, Lord Cromer and Lord Kitchner, Mr. Redmond and Mr. O Brien, Sir George, Clarke and Mr. Kelkar, have all an equal right to the membership of the Arya Samaj, Can a society so constituted be ever perverted from its proper aims and utilized for the purposes of any political propaganda.

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There is as much likelihood of the Samaj being used for seditious purposes because some political agitators are members of it as of the Church of England being exploited for the purpose of preaching the immediate abolition of the House of Lords because some members of the Radical party are devout churchmen or the privy council being used for preaching Islam because Mr. Amir Ali is a Mahomedan.

We hope that we have laid bare the fallacy of this view and it will not be trotted out again in the interests of the Vedic church.

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Notes and Comments.

His Highness the Maharaja Scindhia of Gwalior is leaving no stone unturned to popularise female education in his state. "Under his instruction popular *Sabhas* have been established with the object of impressing people with the necessity of educating their sisters, daughters, and even wives, if they do not consider themselves too old to learn". This is a move in the right direction.

The enormous value of Art to human evolution is admitted on all hands. Its value as a factor in education is equally high "The system of education which, instead of keeping artistic training apart as a privilege for a few specialists, frankly introduces it as a part of culture no less necessary than literature or science, will have taken a great step forward in the perfection of national education and the general diffusion of a broad based human culture. It is not necessary that every man should be an artist. But it is necessary that every man should have his artistic faculty developed, his taste trained, his sense of beauty and insight into form and colour and that which is impressed in form and colour made habitually active, correct and sensitive. It is necessary that those who create, whether in great things or small, whether in the unusual masterpieces of art and genius or in the small common things of use that surround a man's daily life, should be habituated to produce and the nation habituated to expect the beautiful in preference to the ugly, the noble in preference to the vulgar, the fine in preference to the crude, the harmonious in preference to the gaudy. A nation surrounded daily by the beautiful, noble, fine and harmonious becomes that which it is habituated to contemplate and realises the fulness of the expanding spirit in itself".

We are trying to establish a national system of education in the country. But we have not yet fully succeeded in doing so. We are still under the domination of foreign ideals and alien methods. "The country has yet to evolve a system of education which shall be truly national". The taint of Occidental ideals and

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alien and unsuitable methods has to be purged out of our minds, and nowhere more than in the teaching which should be the foundation of intellectual and aesthetic renovation. The spirit of old Indian Art must be recovered, the inspiration and directness of vision which even now subsists among the possessors of the ancient traditions, the inborn skill, and taste of the race, the dexterity of the Indian hand and the intuitive gaze of the Indian eye must be recovered and the whole nation lifted again to the high level of the ancient culture and higher".

His Highness the Thakor Sahib of Morvi is an enlightened prince and a friend of education. He has come forward with an initial grant of six lakhs of rupees for the foundation of a "well manned" Technical Institute at his capital. He also proposes to set apart Rs. 10,000 a month for current expenses. The Institute will consist of the following departments. I General science and education; II Chemistry and Technology (General and Industrial Chemistry); III. Mechanical Engineering; IV. Electrical Engineering; V. Mining Engineering. Special attention will be paid to chemistry and Mechanical and Electrical Engineering. Professor T. K. Gajjar of Bombay has been invited by the Thakor Sahib to work up the Institute. We wish His Highness all success in this noble undertaking. We further understand that their Highnesses the Maharajah of Gwalior and Kashmir are also thinking of establishing similar institutions in their respective states,

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Mrs. Annie Besant, President of the Theosophical Society, replying to a letter from P. Keshava Deva Shastri of Benares, writes thus about the Arya Samaj and its activities :—" I have never read Swami Dayanand's books, but have always regarded him as a religious and social reformer, not as politician. At the time when he wrote, the present political questions were not even in the air, and it is not fair to use a book, written under such different conditions, as though it bore on the present political state of things."

"The activity of the Arya Samaj, according to my experience is directed to the bringing about of religious and social reforms in a liberal direction. I have been in India since 1893, and have never, until now, heard the Arya Samaj accused of sedition. It has done admirable work in education both for boys and girls."

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"As to the meddling of the movement with present day politics, individuals belonging to the Arya Samaj, as to every other religious body, take up political actions in various directions, according to their political opinions, but this does not commit the Arya Samaj to any political body any more than Christianity is committed to the destruction of the House of Lords, though the Liberal leaders are all Christians."

"The educational institutions started by the Arya Samaj are intended to build up men of high character, to be good citizens, but not to commit them to any political party."

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Views and Reviews.

1. We have received, with thanks, one 2 lbs. sample tin of biscuits from the Sharma Hindu Biscuit Factory of Delhi which is one of the largest steam bakeries in Upper India. The tin contains a few varieties of goods turned out by the said Factory and seem to be in no way inferior to the imported article. Fresh milk, butter and Swadeshi sugar are used in the preparation of these biscuits and as they are differentiy flavoured, they should be suited to Indian taste by all means. We hope and trust the Sharma Factory will be patronised by the Indian public and receive from them the encouragement it so richly deserves.

Mr. S. C. Basu of Allahabad is engaged in doing a really good work for which all lovers of ancient Sanskrit literature in the East and West should feel grateful. He is bringing out in cheap handy forms the Upanishads and other Sacred books of the Hindus with English translations. These publications are deserving of careful study and attention. We wish them all success.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

THE GURUKULA ACADEMY

(*via* Hardwar)

DEAR BROTHER,

Namaste ! You know most probably that the Gurukula is the only institution in India where an earnest effort is being made to revive the ancient institution of *Brahmacharya* and to impart education on sound and truly Dharmic lines. Classical Sanskrit has the foremost place in the curriculum but English and modern sciences and systems of philosophy are not neglected. All that is best in the west is conserved, assimilated and acclimatized. The medium of instruction being Arya Bhasha the *lingua-franca* of India—the students can study and digest much more than can their congeners in ordinary schools and colleges because the development of thought is not hampered and the march of the intellect is not impeded. Another peculiar feature of the scheme of studies followed in this seminary is that the conductors are not guided by any hide-bound traditions which have gathered round official Indian Universities that have for their basis conceptions of education extraneous and foreign to the Indian mind. Efforts are made to teach history from the rational standpoint and the impressionable mind of the young student is not loaded with the prejudiced, one-sided and narrow views of foreign amateurs in the art of writing history. The *Brahmacharies* are encouraged to trace the evolution of the Indian intellect from the earliest times and to analyse psychologically and perceive instinctively the causes of the downfall of their great country, once the cradle of many civilizations, now

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the resting place of blasted hopes and repressed aspirations. They are inspired with a pride in the past achievements of their race, a consciousness of the national defects which have led to its degeneracy, and a belief in its future destinies. But perhaps the most peculiar characteristic of the Gurukula is its work of character-building which consists in inculcating sound principles of *Dharma* both by precept and example. An institution having such strong claims upon the sympathies of all that care for a rejuvenation of the vitalizing and healthful teachings of ancient sages, and a revivification of a civilzation that was interpenetrated with virile spirituality is well worth a visit.

The 8th Anniversary of the Gurukula comes off on the 23rd, 24th, 25th, 26th, 27th, and 28th, of March 1910. You are cordially invited to grace the Anniversary with your presence.

A copy of the programme is enclosed herewith.

Yours fraternally,
Balkrishna,
GOVERNOR,
The Gurukula Academy.

Health of the Brahmacharies.—The Gurukula Brahcharis are all hale and hearty. Only two or three were on the sick list during the last month.

Adhikari Pariksha.—The Adhikari Pariksha of the Gurukula Academy which corresponds with the Entrance Examination of the Indian Universities was held here from the 1st of March and terminated on the 14th. Five Brahmacharis appeared at the examination this year. The results are not yet out.

The Anniversary.—The Gurukula Anniversary will be held as usual during the Holi week. The dates as announced in the printed programme are 25th, 26th, 27th, and 28th. The Aryan as well as the Non-Aryan public are cordially invited to attend.

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PROGRAMME OF THE 8th, ANNIVERSARY.

☞ *To be held on the 23rd, 24th, 25th, 26th, 27th and 28th, of March 1910.*

The 23rd of March 1910.

Sraswati Summelanam (Symposium of the learned).

2- 0 P. M. to 2-15 P. M. ... Opening speech by the Acharya.

2-15 P. M. to 2-30 P. M. ... Speech by Pandit Shiva Shankar ji Kavya Tirtha.

2-30 P. M. to 3-15 P. M. ... The reading of a paper in Sanskrit on the "Real Intrepretation of the Vedas" by Pandit Shripad Damodar Satyawalekar ji.

3-15 P. M. to 4-30 P. M. ... Discussion.

4-15 P. M. to 4-30 P. M. ... Pandit Satyawalekarji's speech in reply to objections.

4-30 P. M. to 5- 0 P. M. ... The President's summing up.

The 24th of March 1910.

2- 0 P. M. to 2-15 P. M. ... Speech by Swami Pandit Hari Prasad ji President.

2-15 P. M. to 2-40 P. M. ... The reading of a poem in Sanskrit by Pandit Akhilanandji.

2-40 P. M. to 3-20 P. M. ... The reading of a paper in Arya Bhas ha on "Saluation" by Pandit Arya Muniji Professor of Sanskrit Phylosophy, D. A. V. Collage Lahore.

3-20 P. M. to 4-30 P. M. ... Discussion.

4-30 P. M. to 5- 0 P. M. ... The President's summing up.

5- 0 P. M. to 5-20 P. M. ... The reading of an Annual Report by the Secretary, Sahitya Parishad.

The 25th of March 1910.

Morning.

8- 0 A. M. to 8-15 A. M. Speech by Swami Tulsi Ramji President.

8-15 A. M. to 9- 0 A. M. Paper on "Sanskrit Literature" by Brahmachari Harischandra.

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9- 0 A. M. to 10- 0 A. M. Discussion.

10- 0 A. M. to 10-30 A. M. Brahmachari's speech in reply to objections.

10-30 A. M. to 11- 0 A. M. President's summing up.

After-noon.

Gurukula Educational conference subject. "The need of an All-India Vidya-Sabha."

2- 0 P. M. to2-20 P. M. Speech by the Governor.

2-20 P. M. to 3-20 P. M. Presidential Adress by Mahatma Munshi Ramji.

3-20 P. M. to 5-30 P. M. Discussion.

5-30 P. M. to 6- 0 P. M. The President's summing up.

The 26th of March 1910.

Conference. "Practical Means to elevate the depressed classes"

Morning.

7- 0 A. M. to 8-30 A. M. Havan and Prayer.

8-30 A. M. to 9- 0 A. M. Address by the President of the Reception Committee.

9- 0 A. M. to 9-45 A. M. Presidential Address.

9-45 A. M. to 11- 0 A. M. Discussion.

11- 0 A. M. to 11-30 A. M. The President's summing up.

After-noon.

2- 0 P. M. to 2-30 P. M. Bhajans.

2-30 P. M. to 3-15 P. M. Lecture by Swami Tulsi Ramji.

3-15 P. M. to 3-30 P. M. Bhajans.

3-30 P. M. to 4-15 P. M. Lecture by Pandit Shiva Shunkerji Kavyatirtha.

4-15 P. M. to 4-30 P. M. Bhajans.

4-30 P. M. to 5-15 P. M. Lecture by Swami Har Prasadji.

7- 0 P. M. to 7-30 P. M. Bhajans.

7-30 P. M. to 8-30 P. M. Lecture by Swami Satyanandji.

The 27th of March 1910.

Morning.

7- 0 A. M. to 8-30 A. M. Hawan, Pravers and Bhajans.

8-30 A. M. to 9-30 A. M. Lecture by Pandit Arya Muniji.

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9–30 A. M. to 10– 0 A. M. Bhajans.

10– 0 A. M. to 11– 0 A. M. Lecture by Swami Nityanandji.

After-noon.

2– 0 P. M. to 3– 0 P. M. Bhajans.

3– 0 P. M. to 4– 0 P. M. An appeal for the Gurukula Funds by Mahatma Munshi Ramji.

4– 0 P. M. to 6– 0 P. M. Collections of Funds and Bhajans.

The 28th of March 1910.

Morning.

7– 0 A. M. to 11– 0 A. M. Vedarambha Sanskar of newly admitted Brahmacharies. and Bhiksha.

Note:—The Governor of the Gurukula shall have power of making changes in the Programme.

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It is advisable that articles sent to the Editor should be typewritten.

NOTICE.

Subscribers of the Vedic Magazine are requested to be good enough to refer to their Chit numbers when corresponding with the Manager otherwise sorry to say that their requests will not be complied with.

MANAGER,

The Vedic Magazine.

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